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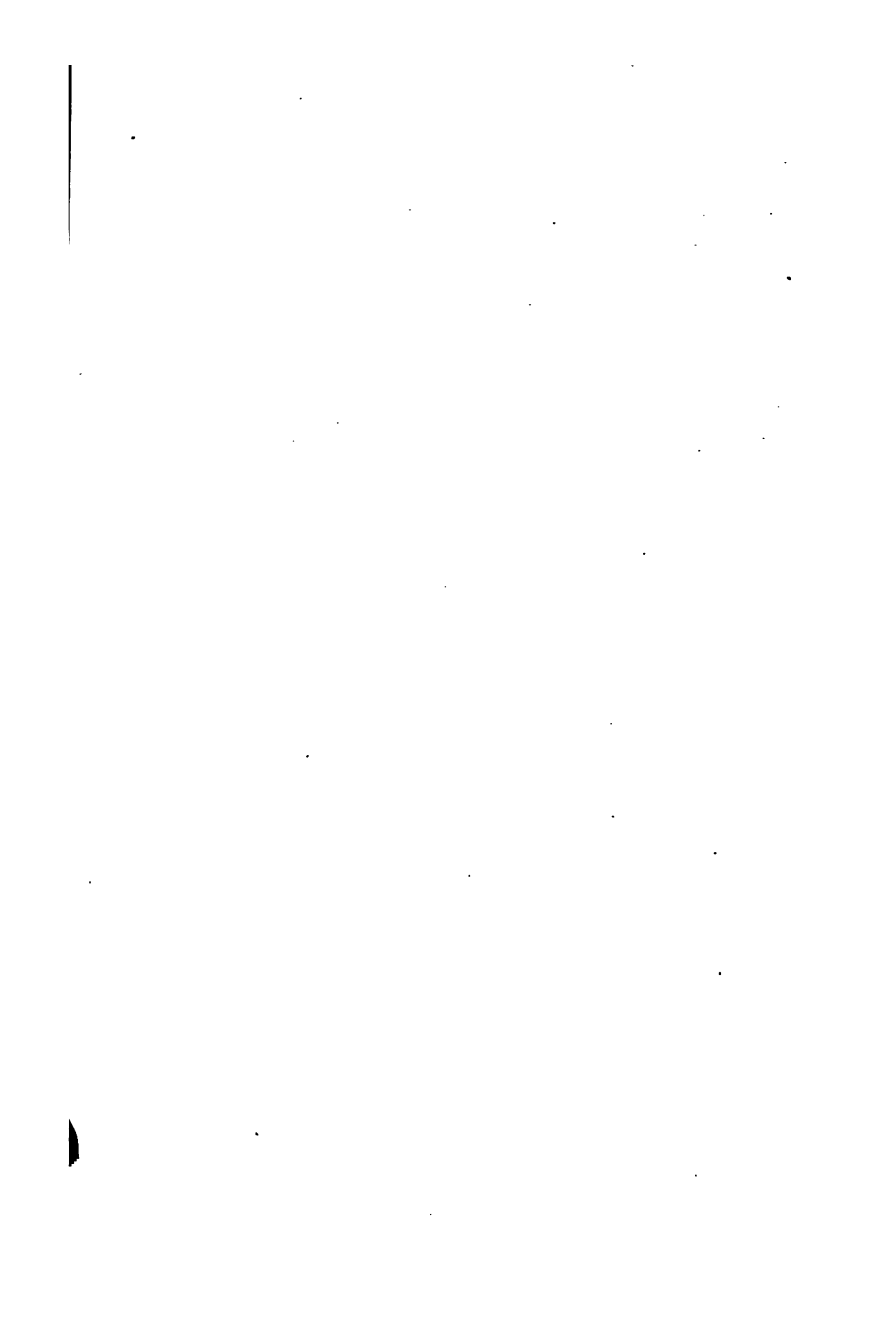
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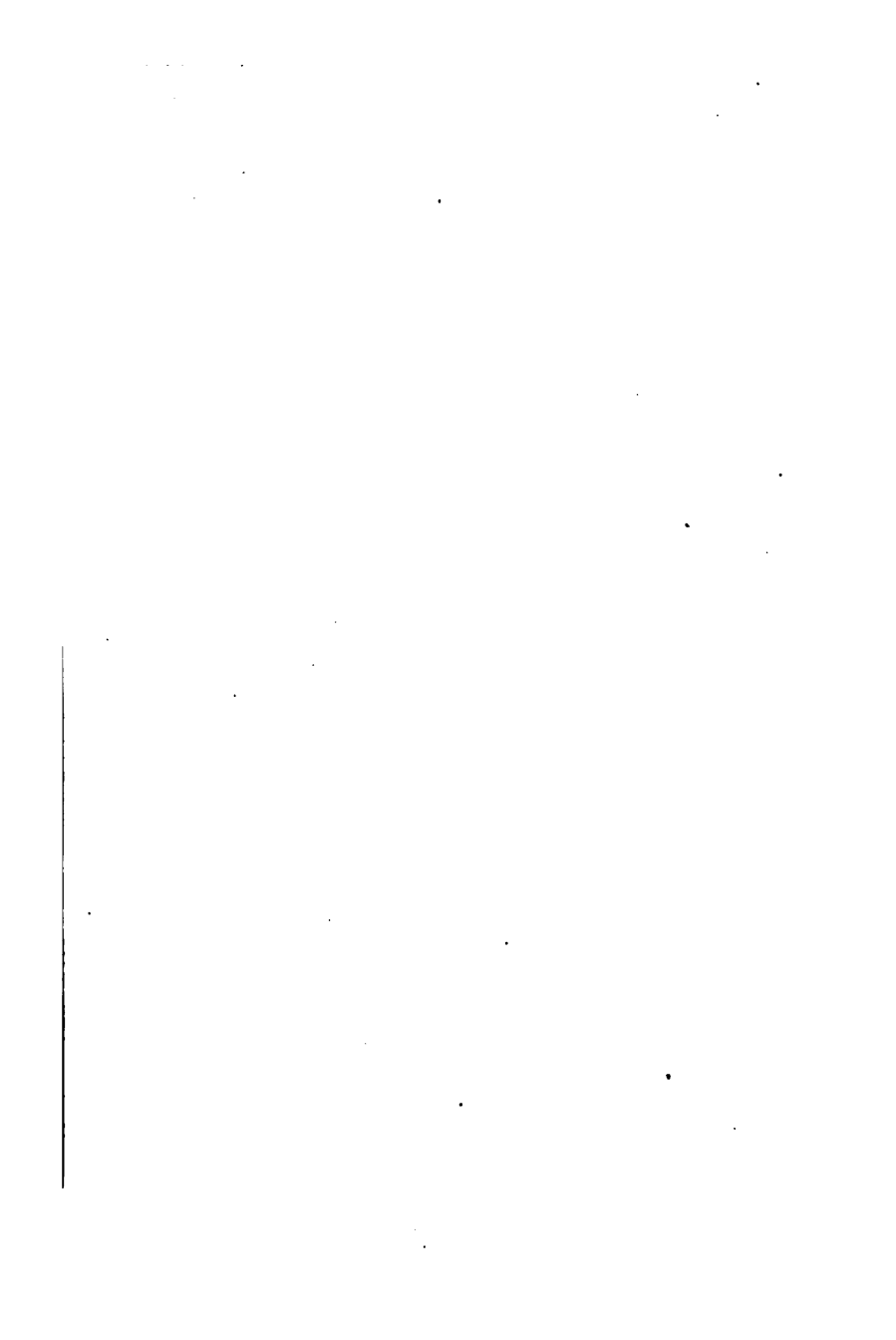
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Apostolical Protestantism.









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"The Apostolical Protestantism which we profess."

—LORD MANSFIELD.



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—*Lord Mansfield.*

BY

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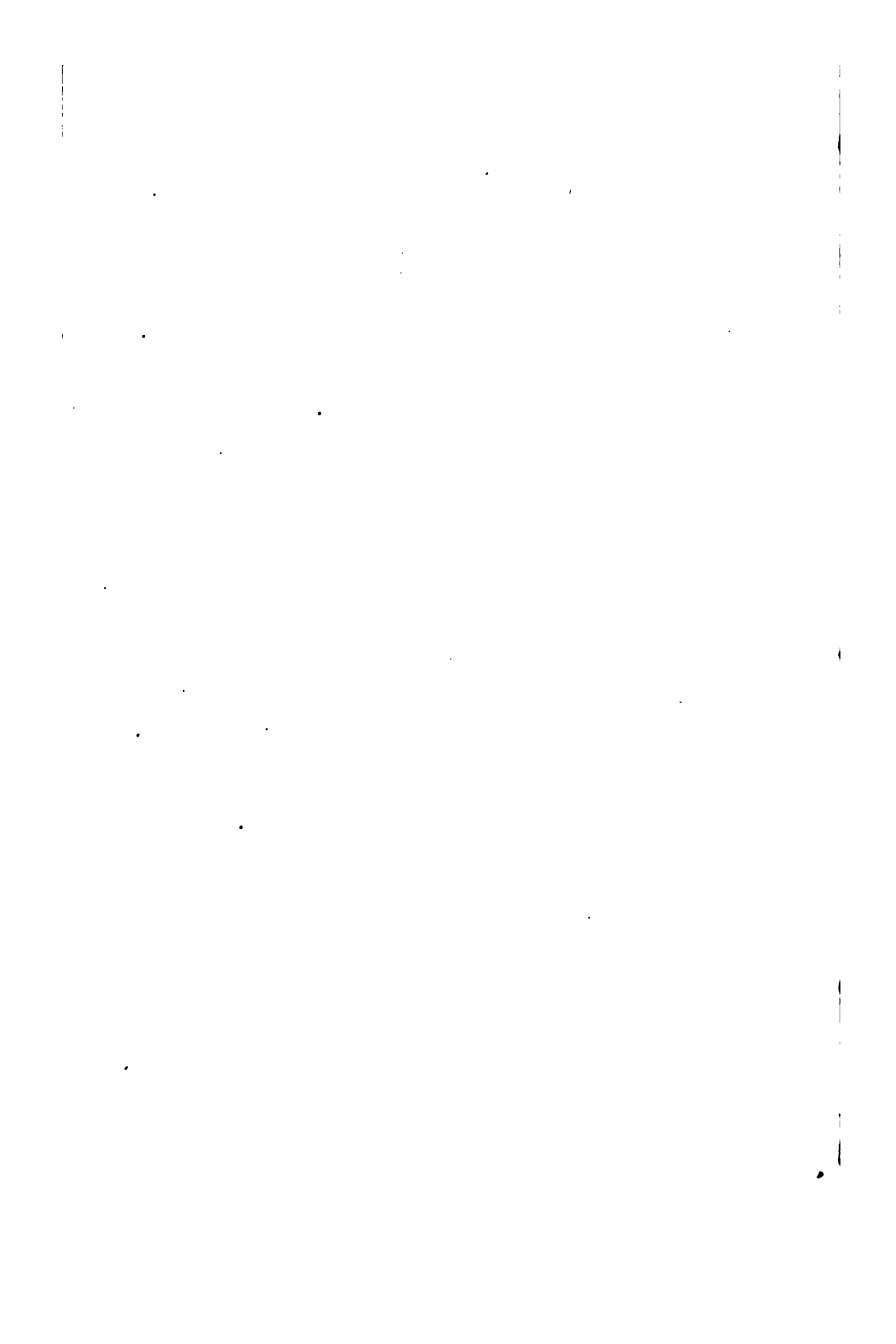
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TO THOSE

WHO FREQUENT ST. THOMAS'S CHURCH

*As the profits of this little publication will be given
to the funds of St. Thomas's School, readers who
may buy copies for distribution will be doing a
double kindness.*

BY GOD'S GOOD HELP,
ST. THOMAS'S CHURCH, SCARBOROUGH,
MAY ALWAYS BE KNOWN
AS THE HOME OF SCRIPTURAL ORTHODOXY,
AND
A REFUGE FOR THE OLD-FASHIONED
PRAYER-BOOK FAITH.

Apostolical Protestantism.

"The Apostolical Protestantism which we profess." *Lord Mansfield.*

MY DEAR ———

YOU will not have forgotten that some eighteen months ago I announced a set of sermon-notes, to be inscribed as above. The title is a striking one : bringing into conjunction things usually dissociated, and suggestive too of a history which is full of instruction. The great Lord Mansfield was a sort of isthmus between the Old World and the New ; between those who believed in the Divine Right of kings, and those who maintained the Divine Right of peoples : his brother an exile in the cause of the Stuarts, himself a Chief Justice under the *regime* of Hanover. A man he was of those cautious habits which somehow seem best to express the mood of our countrymen. And whether it be that the Church has moulded the nation, or the nation has, in some sense

moulded the Church, the fact remains the same, that the religion of England is a curious admixture of contrarious principles ; a great deal too protestant to please the Pope, whilst much too ecclesiastical to please Exeter Hall. Such is the Church of England : such was Lord Mansfield. Calm, cool, and unimpassioned ; deeply learned, far-reaching in judgment ; resolved to do right, yet equally resolved to do nothing unwonted ; caring very little for passing emotions, in comparison with permanent truth ; and so whilst hated by papisticising Jacobites, burnt out of his house by “ no-popery ” rioters. Protestant ? Yes, of course, I am a Protestant. But what sort of Protestantism do you profess ? “ Primitive Protestantism : the Protestantism of the best (because of the earliest) times. The Protestantism which is based not on whimsy, but on fact : not on personal vagaries, but corporate fixity ; not on the the narrow caprices of yesterday, but the wisdom of a system world-wide and world-old. Apostolical Protestantism do I

profess, as this Church and Realm hath received the same."

Thus might Lord Mansfield have spoken ; thus, in effect, speaks the Church of England. A sound and learned Anglican prelate might be likened to the great Chief Justice in a rochet.

I propose to discuss the principle here set forth ; in the same form (substantially) which I used in church ; though with somewhat more freedom than a sermon admits. The gain, on this head, has determined my judgment ; and made me prefer a letter to the first-intended "wisp of sermon notes." But the subject, as you know, is in its essence, theological ; and you will not, therefore, be surprised at theological language, nor even at an elaborately biblical treatment. With this one word of preparation, I begin.

It will be remembered that in one of his mission tours, St. Paul reached the town of Thessalonica. There was a synagogue in the place, at which he preached. Disturbances, however, arose ; and in evident compliance

with our Master's order, being persecuted in one city, he fled to another.* He and his party got away by night, and came to a neighbour-town,—Berea. St. Luke tells us the mood of the people he found there; as, also, what resulted from it. “These were more noble than they of Thessalonica, in that they received the word with gladness, *and searched the Scriptures daily, whether these things were so.*† Now, in this we have a sample of Apostolical Protestantism. The circumstances are *sui generis*; the general principle of universal application. In this view, it is worth our close attention.

These people were Jews. The Scriptures spoken of are the Scriptures of the Old Testament,—the prophecies which concerned the Great Messiah; and the points of enquiry would be those suggested by the Apostolic Missionary. St. Paul would, doubtless, tell them that, however much they might have built upon the hope

* Matt. x. 23. † Acts xvii. 11.

of a conquering prince, the Scriptures indicated, when carefully looked at, that the kingdom of the Messiah was not of this world;—that His victories were more and higher than earthly;—that the universal dominion which prophecy assigns to Him is a thing of the far future;—whilst, betweenwhiles, the Scriptures point to suffering.

The argument obliges me to quote some instances:—“Awake, O sword, against my fellow.” What can that mean but that he who is declared to be God’s “fellow,” or equal, was somewhere and somehow to submit to force? “He was led as a lamb to the slaughter.” “He made his grave with the wicked; and with the rich in his death.” Why, then, do you wonder that we tell you of a dying (nay dishonoured) Messiah? To be crucified is disgraceful; and does not prophecy hint at this disgrace very plainly? But he was, you see, moreover to “make his grave with the rich.” And have we not told you about Joseph the Councillor,—the man of Arimathæa.—full of

honours and of wealth? "Well, but you tell us that he rose again?" Yes; and does not David foretell this in the Psalms:* "Thou shalt not leave my soul in hell; neither shalt thou suffer thine Holy One to see corruption?" Well, but you go even further than this. You tell us that Jesus, "the man who was crucified, ascended up, after his resurrection, to heaven?" And why need that stagger you? Is it not written, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in?" And is it not written again,—“Sit thou on my right hand, until I make thy foes thy footstool?” Search the Scriptures; for they are they that testify of Him.

They followed this advice, did these men of Berea. They adopted this counsel, and they “believed” in consequence.

At the risk of being tedious, I have set forth this process at full. The subject-matter has little reference to anything urgent amongst our-

*Ps. xvi., 10.

selves. But the illustrations I would draw from it are all the better for that ; and I will ask you to note carefully what they teach. There is, we see, a constant reference to Holy Scripture ; point by point. But the points are those which have been raised by the Apostle's teaching. The picture sets before us men searching the Scriptures. Not, however, anyhow, or at random ; but specially to determine, "whether these things were so." The first act means what we, in these ages, call Protestantism : the second stamps it as Apostolical Protestantism. The Berœans had not, at that time reached the standard of that "excellent Theophilus," to whom St. Luke addressed his Gospel to the end that he "might know the certainty of those things *wherein he had been instructed*."* But the process was the same. Teaching,—then the test of the teaching. Doctrine,—then the ground of the doctrine.

But if (a man might say) Holy Scripture after

*Luke i. 4.

all be the foundation of our faith, what can it matter where you begin? What is the difference between searching to see if certain things be so; or searching independently to see what is? What is the difference! What is the difference between order and chaos? What the difference between the fixity and permanence of authoritative truth, and the endless vagaries of unauthorized error? between twelve men plunging into the "Statutes at Large;" and the same twelve men sitting modestly in a jury box, to listen to the summing up of a judge, and applying themselves afterwards to the points which he puts to them. The latter, not the former, is Apostolical Protestantism.

Let me try to put the matter in a different light.

A well of water is, in the East, a great possession. The dryness of the soil, with the dearth of rivers, makes wells of vast importance.

In the raids which neighbouring tribes engage in, the command of a well may decide the fate of an expedition; and (withal) the doom of

a chief or clan. And so, as in modern warfare men spike the guns which they cannot carry off, lest haply they be turned against themselves; in the East the custom was to stop up the well which they could not hold, and yet dared not leave for the use of their enemies.

It was thus (as it seems) with the wells of Abraham. We read that the Philistines had filled them up. Isaac, however, determined to clean them out; to dig away the rubbish, the lumber, the stones, the sand, and once more to set the waters free. He sank some new wells, in addition; over which, by the way, there were similar struggles.*

But he began by clearing out the old courses, and digging out the old wells: calling them again by the old names. "Isaac digged again the wells of water which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham, and he called their names after the names by which his father had called them."†

* Gen. xxvi. 20, 21. † Gen. xxvi. 18.

There is something in all this which is very suggestive. "With joy shall ye draw water out of the wells of salvation."* Such is the description of the times of the Messiah; and his kind voice is sounding yet in our ears. "If any man thirst let him come unto me and drink."† But how can this be, if the wells be blocked with rubbish? How shall the pure waters of Abraham's faith be got at, if the Philistines are to be allowed to choke the source?

The Gospel wells which our fathers digged for us, have been spoiled and befouled by our modern Philistines. They have thrown in their whims and their vagaries, their follies and their philosophies, till the wells are almost filled up.

Scarce a day but somebody drops a brick, or a stone or a dead branch into them, till the spot which, by rights, should be 'holy ground,' might be mistaken for one of those bare, un-

* Isaiah x ii., 3. † John vii. 37.

cared-for, ragged bits of waste, which carry a dirty notice that "rubbish may be shot" there ! In such a case there is only one thing to be done. Ho ! for the shovel and the pick-axe, to clear out the old wells !

I desire to exemplify and illustrate this view by reference to certain points of Christian doctrine ; not as being new but as avowedly old ; not as setting forth anything fresh, but as declaring to us what we have heard from the first. In doing so, we will follow the system indicated : taking the doctrine as held in the Church, and testing it by reference to the Divine Statute Book : in the spirit of that Apostolical Protestantism which searches the Scriptures to see if things "be so."

The points must be handled briefly ; but the method will be none the less plain.

Take first the doctrine of original sin. While the wise ones of the world have been trying to persuade us that the evil which we see around us is only skin deep ; that it is merely a question of bad example or unfavourable circumstances ;

and that improved surroundings and better opportunities will bring all things right ; that man only asks a fair chance of developing himself ;— Christianity has always taught from the beginning that man left to himself develops *downwards* ; and the real explanation is to be sought not in the incidents, or accidents, or contingencies of his position, but in a fact beyond comparison more terrible ; viz. : that we come of a diseased and tainted race (morally diseased, spiritually tainted) inheriting from our founder the virus of an unhealthy constitution. We need not dwell upon the consideration that nothing short of this will suffice to explain the universality of human sin. It is enough that this doctrine has been held and taught in the Church from the very earliest times ; and in such wise, too, that it has always been considered heresy to think otherwise. The doctrine itself is laid down in our Ninth Article. “Original sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam ; whereby man is very far

gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit ; and therefore in every person born into this world, it deserveth God's wrath and damnation. And although there is no condemnation for them that believe and are baptised (*renatis et credentibus*) yet the Apostle doth confess that concupiscence and lust hath in itself the nature of sin." *

And now we have to "search the Scriptures, whether these things be so." Nothing more clear than that Adam's sin is our sin as well as his ; for we read that by one man sin entered into the world and death by sin ; and so death passed upon all men (all were born mortal) for that all have sinned.† Yet how could "all have sinned," before they were born, unless they sinned in him from whom they were born ? And so we find it written in another place, that "in Adam all die." ‡ Yet how die in Adam unless

* Art. ix. † Rom. v. 12 and 14. ‡ 1 Cor. xv. 22.

we have sinned in him ; for death is the wages of sin only ? And the Scriptures tell us that we are not only guilty of this "original" sin, but are also defiled by it. "I was shapen in wickedness," says David, "and in sin did my mother conceive me."* Conceived in sin, sin was conceived in him and with what result we know. "That which is born of the flesh is flesh ;" the mischief is hereditary. And whilst men are talking nonsense about human perfectability, they ignore their disease ; and (of course) its cure. How should they value the death of Christ who won't see why he died ? How should they seek the great Physician, who won't believe that they are out of health ?

But we must go on further to trace this evil to its results. The taint being perpetuated from father to son ; lowering the tone, enfeebling the constitution (like hereditary insanity or the King's Evil) ; this inborn obliquity, this ingrained disposition to go wrong, this

* Ps. 51, 5.

innate disability, and incompetence for good;— we are taught to consider it a leading fact in our condition. Taking our own article (as before) to begin with, we read that “the condition of man after the fall of Adam is such that he cannot turn himself, by his own strength, and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing (preceding) us that we may have a good will, and working with us, when we have that good will.*

These are strong statements: let us see if they are warranted, searching the Scriptures “to see if these things be so.”

What else can we understand by words like these: “no man can come to me except the Father which hath sent me draw him.”† None can come by faith to God the Son, but he that is drawn by the grace of God the Father.

*Article x. †John vi. 44.

He does not drive, but draw. "In the day of his power shall the people offer him free-will offerings."* If we be able to do anything, it is He that makes us able: as our Master saith, "without me ye can do nothing."† And to make this plainer, we are taught in another place, that it is God "who worketh in us to will and to do."‡ He first enables us to will aright, and then to do what we will. How helpless we are without this enabling power, we might learn, (if alas! experience did not teach us) from those wonderful words of the Apostle St. Paul: "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."§ They are above his reach, so that he could as well read without eyes, as understand without the grace of God. Nay, even if we suppose that his understanding were so enlightened as to distinguish the better from

* Ps. 110, 3. † John xv. 5. ‡ Philipp. ii., 13.
§ 1 Cor. ii. 14.

the worse, it would not be possible for his will to prefer the better. St. Paul has declared this, when after describing his inward struggles ("that which I do, I allow not ; but what I hate that I do,")—he breaks out, in words which we cannot misconstrue, "O wretched man that I am, who shall deliver me from this body of death."* An agonizing shriek ; as of one chained to a corpse. "Who shall deliver me" ? Who, indeed !

And this brings up the question of human salvation. Some calm and shallow natures may scarce be conscious of such strife ; and if goodness (in any sense of that word) be uppermost, it is well. But whether a man's nature be quiescent or excitable,—whether his mood be tame or explosive, the question still returns, in one shape or another, "Who shall deliver me from this body of death ?" Who shall still these gnawing pains ? Who shall give me hope in the face of judgment ? What can the Race

* Rom. vii., 24.

do? What can we ourselves do? We yearn to be forgiven; we long to be free. Who can rid us of this horrible incubus—this nightmare, only it won't go away when we wake? "Shall I give my first-born for my transgression; the fruit of my body for the sin of my soul?"* Yet no! I am nothing; I have nothing! I am hopelessly insolvent; bankrupt of all good! The Church responds to this bitter cry. She tells of the Atonement; and points to the Cross. "Trust not to any deeds of your own! Dream not of covering yourself with the shreds and patches† of creature-merit—a miserable fig-leaf to hide your nakedness! "We are accounted righteous before God only for the sake of our Lord Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."‡ This is her doctrine; we have next to inquire "whether these things be so."

* Micah vi., 7.

† Is. lxiv., 6.

‡ Art. xi.

To quote disjointed texts upon this subject would be endless ; it would be to quote half the New Testament. It is better to take a sample passage, following out the argument of it to the full ; and illustrating the terms of it, where necessary, from others. Let us take the following, where St. Paul says of salvation, that "if it be by grace, then it is no more of works ; otherwise grace is no more grace. But if it be of works, then is it no more grace ; otherwise work is no more work."* An interesting example this, of the Apostle's manner. In reference to this question he was always watchful. On points less vital he was generally ready to make concessions ; on this he was always immoveable. He would not give way, "no not for an hour," even to a brother apostle. Nay, though an angel from heaven should teach otherwise, he was not to be listened to, but held accursed. In the superstructure there might be errors (even great errors) without endangering the soul.

* Rom. xi., 6. Gal. ii., 16.

But touch the foundation, and it was present ruin. "Other foundation can no man lay, than that is laid, which is Jesus Christ."* This godly jealousy (as he calls it elsewhere) is very visible in the passage before us. In the verses preceding, he had said that God had even among the Jews (wayward as they were and wilfully blind) a *few* who would come to good. But having called them "a remnant according to the election of *grace*,"† he uses the occasion to confirm the great fundamental truth that human redemption is altogether of grace; so entirely so, as to exclude man's own doings from any share in it. "If by grace it is no more of works; otherwise grace is no more grace. And if of works, then is it no more of grace; otherwise work is no more work." And see how true this is. The Apostle had previously been enforcing the distinction between a "reward which is of grace, and a reward which is of debt." "Abraham," he had said, "believed God, and it was counted

* 1 Cor. iii., 11. † Rom. xi., 5.

unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."* The difference is essential. If a thing is a gift it cannot be earned; and if it be earned, it cannot be a gift. It might happen (indeed) that the price required were less than the advantage bestowed; but still there would be a *price paid*, and that would destroy the boon. So, if our justification were accorded to us on account of work done, we might boast that it was not to the mercy of Christ that we are beholden for it, but to our own merit. As to the comparative value of the work and the reward, that is nothing to the purpose. The excess paid might exemplify the goodness of God, by its exuberance; but still a reward which is of *debt* is not a gift.

How it comes about that (notwithstanding all this) good works are spoken of as objects of

* Rom, iv., 3, 5.

reward, and as the measure of our future promotions,—this we will consider presently. For the moment we occupy ourselves with the general question ; and on that, St. Paul's words leave no doubt whatever.

And note the importance of them. They determine (once for all) where our true hope lies. Master this one idea, and you are safe from the impulses which lead men to self-righteousness. And the danger is not imaginary. The Jews of old needed constant warning. "Not for thy righteousness, nor for the uprightness of thine heart : . . . understand, that the Lord thy God giveth thee not this good land for thy righteousness, for thou art stiff-necked and perverse."* Similarly, the New Testament says with emphasis, "Not by works of righteousness which we have done, but according to his mercy he saved us."† "He hath called us with an holy calling, *not* according to our works, but according to his own purpose

* Deut, ix., 5, 6. † Titus, iii., 5, 2 Tim. i., 9.

and grace :” that self-same grace by which (as we are told in the Epistle to the Ephesians) “we are saved through faith ; not of works, lest any man should boast.”*

And whilst this language crushes the self-righteous, it cheers the path of the true penitent. Such are apt to perplex themselves. They think that they ought to bring something of their own either *to unite with Christ’s merit*, or to recommend themselves to his notice ; and, finding none, (as they assuredly will find none) they are alarmed. But let a man have once, mastered this great subject, and he will see that this is a false move ; and that the true wisdom is to go to the Cross with all his sins upon him, to receive salvation as God’s free gift. Then, (as St. Paul puts it) “being justified by faith, he has peace with God through our Lord Jesus Christ.”†

But now, for the incongruity which came before us just now. If merit and grace be so

* Eph. ii., 8, 9. † Rom. v. 1.

absolutely incompatible ; if the two be so utterly and entirely sundered ; if it must be wholly one thing or wholly the other ; if there can be no admixture of the two (half-given, half-earned) till words have changed their meaning and things too—then how are we to take those passages which speak of good works as objects of reward ; and (more) the *measure* of it ? As, for instance, “he that soweth sparingly, shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully.”* There is no real inconsistency here, at all. It may help us to see this, if we consider what a man would do (unprompted) who thoroughly realized, and took home to his heart the infinite mercy of God in doing for us what we could not possibly do for ourselves. “God so loved the world,” he would repeat to himself—“God *so* loved the world,”—“nay, *so* loved me,—*me* in all my sinfulness ;” for “this is a true saying, and worthy of all acceptation, that Christ Jesus

* 2 Cor. ix. 5.

came into the world to save sinners." * And now what shall I do? Do—what a question! Do everything which God my Saviour wishes. "Lord, what wouldest thou have me to do" † This would be his cry; and, from that moment, his one thought would be not, "How little can I do for God?" but "How much?" Not, "how can I be saved *cheap*;" but, "How can I do most for His service and honour"? Now, when matters come to this, the voice sounds out, "God is not unrighteous, to forget your works, and your labour which proceedeth of love." ‡ He accepts it; he acknowledges it; he will recompense and requite it. But, note, that "it proceedeth of love." It is not done in the spirit of a bargain, but simply as a thank offering; and being received in that light it is rewarded *pro rata*. "He that soweth little shall reap little; he that soweth plenteously shall reap also plenteously." But (it is added) not of necessity. Let every man do according as he

* 1 Tim. i, 15. † Acts ix, 6. ‡ Heb. vi. 10.

is disposed in his heart ! *Not of necessity !* No bargaining ! No thought of purchase ; no suggestion of merit. To be accepted, it must be a freewill tribute. Not a "bid ;" but a thank offering, pure and simple ! And in that sense offered, it will be frankly received, and frankly rewarded. He who does not reach this point is self-condemned. The living branch is known by fruit ; the withered, by the absence of it. And so we come to St. James's *dictum* (at first sight so contrary to what we read elsewhere) that "faith without works is dead." * It is not that the absence of works makes the man's faith useless ; it simply shews that it is not there ; that what may look like it is a worthless counterfeit ; not always consciously so ; but still, in fact, 'a sham.

This, I venture to think, is a fairly sufficient programme (so to call it) of the Gospel ; considered in its primary and general aspect.

But one who comes of a tainted race

* James ii, 20—24.

(morally diseased to its inmost core) will be very little able to make the return which he yearns to make. He will try and fail. He will try again and fail again. He will try and fail yet again, and again; till he begins to feel in this freewill service the same need of help which he felt before. This then is the place to speak of spiritual influence; the work of the Holy Ghost on human hearts. This, of course, brings up before us the question of the Sacraments; and, firstly, that of Holy Baptism.

We go at once to the Prayer Book Service; as embodying the doctrine of the Church in all ages. It commences (as will be remembered) with an allusion to our state by nature—“Forasmuch as all men are conceived and born in sin, and that our Saviour Christ, saith, none can enter into the kingdom of heaven except he be born anew of of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ that of His bounteous mercy

he will grant to this child that thing which by nature he cannot have." And then there follow two prayers that he may be "washed and sanctified by the Holy Ghost; and receive remission of his sins." Then comes an extract from the Gospel-history, shewing the kindliness of Christ to infants; and (after a thanksgiving) we have three prayers: "Grant, O merciful Father, that the old Adam in this child may be so buried that the new man may be raised in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory and to triumph against the devil, the world, and the flesh. Amen."

A petition then follows, (like the Prayer of Consecration in the Holy Communion,) beseeching God to "sanctify *this* water,"—there present in the font,—“to the mystical washing away of sin; and to grant that the child to be baptised therein may receive the fulness of His

grace ; and may ever remain in the number of His faithful and elect children." After the act of baptism there is a solemn adoration for what He hath done. "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to receive this infant for Thine own child by adoption, and to incorporate him into Thy holy Church ; and humbly we beseech Thee to grant that he being dead unto sin and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that as he is made partaker of the death of Thy Son, he may, also, be made partaker of his resurrection."

The doctrine, then, of the Church is this : that Holy Baptism delivers men from the burden of Original Sin ; discharges them from the liabilities of their hereditary position ; and brings them within the range of a perfect and complete restoration. "Being by nature born in sin, and the children of wrath, they are thereby made

the children of grace.”* Yes ; grace in the sense of favour ; grace in the view of *spiritual help*. And so we see the point of the Article† on this head : “ Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but ” (a something much more,) “ whereby, *as by an instrument*, they that receive baptism rightly are grafted into the Church ; the promises of forgiveness of sin, and of our adoption to be the sons of God are visibly signed and sealed ; faith is confirmed, and grace increased by virtue of prayer unto God.”

How this effects our religious position, and how the matter stands as to Scripture proofs—these are the questions which next await us. But before we proceed I must ask you to notice, that my quotations from the Baptismal Service were little more than selections. That, in this regard, I did less, very much, than I might have

* Catechism. † Article the 27th.

done ; and that (specially) I omitted the weightiest word in the Service. I did this intentionally ; being anxious to present the Sacrament in its essential significance, as a means of discharging us from the disabilities of our hereditary position ; without entangling you in what an almost self-willed ignorance has twisted into a cause of great confusion. Let me try to unravel it.

Men, as a race, are involved (we have seen) in Adam's fall. "In Adam all die ;" mortal in their bodies, dead in their souls : "born in sin, and the children of wrath."* In Christ, the second Adam, they are born afresh : the new birth opening to them the gates of salvation, as the old had threatened to shut it for ever. Now this "new birth" is invariably connected, as well in Church documents as in the New Testament, with Holy Baptism. The Greek term which represents it has never been naturalized amongst us, and sounds, therefore, strange in English ears. The corresponding Latin word

* Catechism.

("regeneratio") *has* been naturalized, and our books are full of it. But ever since the days of the Puritans, instead of being used as before, it has come to be used (by such as they) to indicate repentance, or rather that *repentance-and-something-more* which they call technically conversion, and which they hold to be indispensable to each man's salvation. Now, not to say that many unimpeachable Christians have never been the subjects of any such cataclysm, it is (in any case) a mistake to call it regeneration. That very remarkable word is invariably used in Church writings to denote Baptism. Thus is it in our own Baptismal Service, in the passages which I partially quoted above ; although for a reason I avoided the word.—e.g., "Forasmuch as all men are conceived and born in sin, and that none can enter into the kingdom of God except he be *regenerate* and born anew, etc., let us call upon God." Similarly (after the actual baptism) : "Seeing now, dearly beloved, that this child is *regenerate*, etc., let us give thanks." Accordingly, it is said, imme-

diately afterwards : " We yield Thee hearty thanks, etc., that it hath pleased Thee to *re-generate* this infant with Thy holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church." In these added phrases we see the point of the word itself. It expresses, with the most exact precision, the special significance and purpose, and essential quality of Baptism. It is the contrary (the contradictory) to the Fall. The Fall brings death. Baptism brings new life. The Fall severs us from God, and makes us strangers to Him. Baptism incorporates us once more in His family. The one is birth in sin : the other is new birth unto righteousness.

It remains to show you that in associating thus closely holy Baptism with regeneration, the Church is only following the guidance of the Bible. " They searched the Scriptures, whether these things were so." Let us also, once again, do the like. Our Lord (you will remember) Himself speaks of the being "*born of water*,"* as a

* John iii., 5.

pre-requisite for the kingdom of Heaven ; adding, "of the Spirit," to indicate, it seems, the wondrous blessing which that simple rite conveys. St. Paul also speaks, in his letter to Titus, of "the *washing* of regeneration" (or the "bath," as the Greek is), in connection with the "renewing of the Holy Ghost.* Similarly he writes to the Ephesians of being "sanctified by the washing of water ;"† as, earlier, Ananias had said to himself : "Arise and be baptised, and *wash away thy sins.*"‡ To God be glory that this wondrous "washing" is ours ! Whatever other fears we have (and we well may have many for our own personal unfaithfulness), we need have none about original sin. Grafted into the mystical body of Christ, we have Him "within us," as the hope of heaven's glory ;§ and whatever may happen to depress or discourage us, we appeal to His grace as fully pledged to us already ; assuring ourselves that it will not fail us for ever. Men may rejoice in the words of

* Titus iii., 5. † Eph. v., 26. ‡ Acts xxii, 16. § Col. i., 27.

the Creed, and utter with energy the grand old dogma : "I acknowledge one baptism *for the remission of sins.*"

Thus, much for the beginning. The germ of the new life is there ; the seed. How is this seed to grow onward to perfection ? Life needs food. Where and how is this food to be had ? This brings us at once to the Holy Communion. But it is no part of my intention to plunge into controversy. The question which has caused so much discussion has always seemed to myself to be mainly metaphysical. At any rate, more a matter of metaphysics than of religion. A masterpiece it was of Satanic craft to elevate such a question into a wager of battle. A marvel of perverse ingenuity to make the very sacrament of love and union a centre of repulsion and feud. But, though the Devil have thus mystified Christian minds, it is scarcely more a question of religion than this : if the accidents of matter may change, the substance remaining the same, why may not the substance change, the accidents remaining the same ? A question


of this sort need not trouble plain people ; and, taking the statements of the Church itself in regard to the presence of Christ in the Sacrament, we need not perplex ourselves as to the mode.

Let us see, then, what these statements are. In the 28th Article we find it written : " The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death ; insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ." There is an obvious parallelism between the form of this Article and that about Baptism quoted above. As there it is said that Baptism is " not only a sign of profession and mark of difference," but something more ; so here the Lord's Supper is said to be " not only a sign of love between Christians," but something more—" a sacrament" (or pledge)

of our redemption, "so that the Bread is a partaking of the body of Christ, and the Cup is a partaking of the Blood of Christ." In keeping with this latter assertion, it is declared in the Communion Service* that God hath given His Son our Saviour Jesus Christ, not only to die for us, *but also* to be our spiritual food and sustenance in that holy sacrament. It is thus all through the Service. "The benefit is great if, with a true and lively faith, we receive that holy sacrament; for then *we spiritually eat the flesh of Christ and drink His blood.*" Similarly, before the prayer of consecration: "Grant us so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us." Along with this indwelling comes forgiveness and cleansing, with the hope of blessing and peace hereafter. This convic-

* In the Invitation.

tion is expressed in the thanksgiving: "We most heartily thank Thee, Almighty God, for that Thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious body and blood of Thy Son our Saviour, and dost assure us thereby of Thy favour and goodness towards us." This is the teaching of the Church in all ages. And now for the Apostolical Protestantism which listens respectfully to the voice of Authority, and then searches the Scriptures to see if it be not so. Everyone remembers our Lord's language at Capernaum. Strange—passing strange, it must have sounded then. Wondrous even now, when we know what it means. "I am the bread of life. I am the living bread that came down from heaven. If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood there is no life in you. Whoso eateth my flesh and



drinketh my blood hath eternal life : for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me.* Bread !—flesh ! “How can this man give us his flesh to eat ?” So they “strove among themselves” at Capernaum. And we might strive too, had we no more faith than they ; for the fact of this eating and drinking being “spiritual,”† leaves the mystery in its essence as great as ever. The point, however, for ourselves to dwell upon is the connection between this act of mystery with the mutual indwelling of the soul and its Lord. “He that eateth . . . dwelleth in me and I in him.” Words from such a mouth need no further support. It is well, however, that we be reminded of St. Paul’s language in reference to joining in idolatrous rites. His argument against it

* John vi., 48–57. † Art. xxviii.

amounts to this : that the person of a Christian man is hallowed by reason of his union with the person of Christ. "The cup of blessing which we bless, is it not," he asks, "the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?"* And so, (like as elsewhere he reminds his people that they were "the temple of God," and were therefore to be careful of what they did)† he maintains that it would, in this case, be a horrible sin if they who were partakers of the Holy Communion were to sully themselves by partaking of things offered to idols. This is a practical view of the doctrine which, in one form or another, applies to us all ; and we cannot but be the better for dwelling upon it. But discussions about Transubstantiation are futile. The theory (as we know) is scarcely more than metaphysical ; whilst the practical applications of it (processions, and so on) are in England, at any rate,

* 1 Cor. x., 16. † 1 Cor. iii., 16.

forbidden by law. We may well, therefore, be content to leave it alone. But every true Churchman will rejoice at the warning, that "the sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."* From such superstitions may the Lord deliver us !

We have come, then, thus far : that Christian life is life in Christ, and that this life is mainly, corporately, generally (hence the expression, "generally necessary to salvation") given by the first sacrament, and sustained by the second. By the one we are "baptized into Christ;"† by the second (our Master should speak for Himself) : "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."‡ This indwelling (mutual and correlative) is the source of our present strength, and also of our future expectations : "Christ in you, the hope of glory." Now this being the significance of the two sacraments—the special means whereby

* Article xxviii. † Rom. vi., 3. ‡ John vi., 56-57.

is confirmed the mystical union in which the soul lives—the question arises: How are these sacraments to be administered?—how received? Our 27th Article (in reference to holy Baptism) speaks of those who receive it “rightly.” What is “rightly?” The Communion Service speaks of those who have “duly received” those holy mysteries. What is “duly?” Will any water (any how used) answer the purpose? Will any bread? Will any wine? Shall we (we Protestants) come round to the *opus operatum* of Romanism? Are we to believe that a certain routine (by whomsoever administered) will be sanctioned and made effectual to these high purposes? When a clergyman is about (say) to baptize an infant, or to administer the Holy Communion, what if he change places with one of those about him? If he doff his surplice and become a mere bystander, will that do as well? What if some young shopman, tired of measuring tapes, should swathe his neck in a white tie, should buy a squash hat and straight-cut coat, begging his friends to call him “Reverend,” is

his mere choice to give effect to so grave and sacred a thing? If it were a mere sign of profession (which we have seen it is not), then anybody might do. If it were a mere mark of difference (which we have seen it is not), we might fasten upon the first chance man we met—call in the policeman passing by upon his beat; and he would answer every purpose. “But nobody thinks thus.” Of course not. *But what are we to think?* I put these demurrers not only in reference to the general arguments, but in view of an event which has recently startled us.* When we hear of a man going over to Rome, we naturally ask how it could possibly have happened. “How strange,” we say, “and he a man, too, of high intelligence! If it were only some puzzle-pated, confused ignoramus, one would not care for his going. But with such a one as so-and-so—(so clever, so accomplished, so well informed, so conversant with men and things, and that on the widest field)—

* The defection from the Anglican Church (1874) of Lord Ripon.

how could it ever be?" Now, dropping all special and particular allusions, and viewing the matter in its general aspect, we seem to come to this : that men are adrift upon such questions as we have just mooted—the validity of a sacrament, involving as it does the validity of the commission of the administrator, and this again of the Church from which it springs. Many never face that question at all. They have a vague idea that the Church is one of the sects, which becomes (by favour of the Government) "established;" that one form of faith is as good as another, and that anybody who can get himself dubbed a "minister" is an authorized administrator of Christian sacraments. The one thing needful is to hate the Pope ; anything further is merely a matter of indifference. This is the Protestantism of the newspapers ; this the Protestantism of an Orange Lodge ; this the Protestantism of Parliament and of the drawing-room. But it is not the "Apostolical Protestantism" of the Church of England ; and for lack of knowing this, many Churchmen

get mystified, and some even fall into hopeless error. There comes, perhaps, a moment when the fallacies of popular religionism break down; and out of the smother comes a troubled cry: "Is there (or is there not) a church which claims allegiance by inherent right, as having valid sacraments, and a valid administration of them"? A well-instructed Churchman answers "Yes! The Anglican Communion has all you seek. Antient it is, and orthodox. Older than the House of Hanover; older than the Battle of the Boyne; older than the Stuarts; older than the Plantagenets; older than Parliaments; older than society. Here, from the beginning, has been enshrined the Apostolic Ministry and the Apostolic Faith; the doctrine and the discipline of primitive times. What seek you more"? "They need not depart; give ye them to eat."* Such is our Master's order; and the Church is at all times most ready to fulfil it. Those who know all this,

* Matth. xiv., 16.

stand firm. But suppose a man barren of such knowledge, and suddenly thrown within the influence of Rome. He is forthwith carried off his legs. He may have learned some right ideas. But, in ignorance of the facts, he applies them wrongly; and so, the more acute he is, the more he gets wide of the mark. Now, if such a man "goes over," it is not, you may be certain, for the sake of Transubstantiation; nor out of love for the doctrine of Papal Infallibility; nor by pressure of the theory of the Immaculate Conception; nor in fondness for a doll tricked out in book-muslin, with a crown of shabby tinsel around its head, and "Heilige Maria" written beneath. It is not for such reasons as this that men leave us. They are moved by anxiety about the Church—the One, the Holy, the Apostolic, the Catholic; whilst ignorance of the real facts of the case prevents their seeing that they are members of it already. Whose fault is this? I cannot say. Perhaps their own; perhaps (in some sort) ours. But, any way, the

voice is sounding still, "They need not depart ; give ye them to eat."

We ought to be ready to obey this order ; and the more, because in doing so, there is advantage to ourselves. We require to be familiarized with considerations of this kind. We ought to begin to learn, as well for our own sake as for others, that terms which stand out in the Creeds and in the Prayer Book, tested and verified by the Holy Scripture,—that these mean something, and a definite something. That 'Church,' 'One Church,' 'Holy Church,' 'Apostolic Church,' 'Catholic Church,' represents not merely a oneness of feeling, but a oneness of organization, of structure, of framework. That the Church is, in fact, a corporate body, with corporate rights and corporate powers ; with privileges to bestow upon us, and with great claims upon our fealty. Where, then, is this one Church to be found, which all men are gravely warned to "hear ;" and out of whose boundaries there is no pledge of salvation ? *

* Matth. xviii., 17.

The question is answered in different ways. The Roman controversialist will tell you that there is no security except in communion with what he calls "St. Peter's Chair"; that the Pope has power to plant and to build, to pull down and to destroy; and that in him is the one sufficient assurance. He is the Church. *L'état c'est moi*. Papal pretensions always run in this strain. Out of the Papacy is no certainty of salvation; and the language of the Papacy when not the language of condescension, instinctively becomes the language of spiritual terrorism. Use it boldly towards one who is predisposed to receive it (be the predisposition that of ignorance, or otherwise), and it needs no prophet to foresee the result.

But a Churchman knows better; and is able to turn the edge of such like assumptions. There is another answer to the question, 'What is the Church?'; and I wish to develop the matter a little.

It was a rule of the old religion that the office of ministering before God in the Temple should

Appendix A.

(See pages 27, 28).

Deut. x, 1, 2. *Hew thee two tables of stone like unto the first; and I will write on the tables the words that were in the first tables which thou brakest.*

At a moment when the people were stricken with fear, and were begging that Moses would act as their mediator, they pledged themselves to observe the whole law; "all that the Lord shall speak, we will hear it, and do it." If they could do "all," why fear to face God? or why require a mediator? If the mediator could do all, why pledge themselves?

We may see, I think, in this an instinctive prevision, an unconscious forecasting or anticipation of the Gospel; relieving men (as it does) from an uneasy conscience, by setting them free from God's law *as a bargain*, ("this do, and thou shalt live; this break, and thou shalt die;") whilst yet commending that self-same law to us, as a rule of life and conduct; as a means not of making God our debtor, (so much work, so much pay,) but of shewing our thankfulness for

his infinite mercy, in sending his Son to take our debts upon Himself. This was the blind yearning (it would seem) of the people; and this, as we know, was fulfilled in Christ. "A prophet was raised up of them like unto Moses;" and it was God's own Son. *He* was the true Mediator. *He* stands between God and his people. *He* has found a ransom.* *He* has taken upon himself our liabilities. *He* has set us "free from the curse of the law, being made a curse for us.† And in proportion as a man feels himself relieved from this burden, in that exact proportion will he strive and struggle to make that law the rule of his life. The difference between those two states might seem nothing. In real truth of fact it is as wide as the world. It is the difference (nothing less) between making a present and paying a debt. Nay rather between a thank offering, or grateful acknowledgment, to one who has voluntarily cancelled our bond, and torn up our accep-

*Job. xxxiii, 24. †Gal. iii, 13.

tances ; and the payment of wretched dribblets "on account," whilst the score is going ever more and more against us, and our bankruptcy is merely a question of time.

This is Christian doctrine ; let us see if we cannot trace it in the history before us. God had promulgated the Ten Commandments ; and had written them upon tables of stone. But when Moses went down with them in his hands, from the Mount, he found that in his absence the people had lapsed into idolatry ; and he cast down the Tables (in his indignation) and brake them.* Now these were called "Tables of the Covenant ;" the embodiment of that agreement, or covenant of works, ("this do, and thou shalt live") which alone, in those days, was known. The sin of the people had made this covenant a nullity. The law was broken almost before it was written down ; and, by this, the Covenant was annulled thenceforward.

What was to be done ? This breaking of the

* Exod. xxxii, 15, 19.

Tables was like the expulsion from Paradise. It indicated that they were excluded, *upon the foot of that agreement*, from every hope of return. Again, then, rose the question,—What is to be done? Happily, they had a Mediator; and at his intercession, God granted permission for the making of two new Tables.

Now, without attempting to overpress a metaphor, or to wring out of a symbol what it does not hold, it is impossible not to see how exactly this history sets forth the law (done with as a covenant of works, whilst) brought again as a rule of life. “Ruin has come upon you, as offenders against the law. You cannot justify yourselves by it. The longer you try, the deeper will be your failure. Yet do not despair. The great Mediator hath interceded for you. Bring me up your hearts of stone; and I will re-write *in them** my law (not as a covenant, but as a rule of life) that ye may never depart again from me, nor I from you.”

* Ezek, xi, 19; and xxxvi, 26.

Who can help being reminded of St. Paul's language to the Corinthians, in reference to the mark which his teaching had left upon them ; "written not with ink, but with the Spirit of the living God ; *not in tables of stone, but in fleshy tables of the heart.*"*

Appendix B.

(See page 53).

Thy servants are twelve brethren, the sons of one man.
—Gen. 42, 13.

Let me sketch you a scene not long gone by.† In a neighbouring county, and in the cathedral city, there happened a great event. The bishop-elect was to be consecrated there. The Primate and Bishops of the northern Province,—the Dean, the Canons, the Clergy of the diocese,—all these were present (with hundreds more) to see what ought to be seen more often, the con-

* 2 Cor. iii, 3. † Manchester, 1870.

secration of a bishop upon the field of his future labours. The interest felt in the event was immense. Many days beforehand appeared police regulations, for the governance of the crowd which should collect on the occasion. Foot passengers here; carriages there: set down at this point; take up at that: horses' heads so and so; to draw off thus and thus:—just as some of us may remember at a birthday drawing room. Directions and regulations were by no means superfluous; for every class and condition was represented there, till the grand old cathedral was filled from end to end.

Now imagine some shrewd and sharp-witted heathen; ignorant, not from dulness, but from want of information, who should find himself in the midst of that closely-packed crowd. The crash of the organ, the harmonies of the choir! the high-pitched monotone which carries the prayers over countless bended heads, from the steps of the altar to the great west door!—"What," he will ask, "does it all mean? Rows of grave men, all clothed in white. What

are they doing? Four or five are standing round one who kneels! They lay their hands upon his head, and they utter wondrous words. A grand people you are; and this is a grand ceremonial! But what does it mean? Where is the point and significance of it?"

In reply to such a question, we should point to things secular. We all know the importance of having rulers who are "legitimate"; and the difference between kings *de jure*, and kings *de facto* only. We need not say that the latter cannot govern at all; but we know that "legitimacy" is a tower of strength, and a potent factor in the problem of order. Thus is it, also, in matters religious. Men must not run before they are sent.* They cannot be sent save by those who "have authority thereto†. So long as the Apostles themselves were living, everything of this sort was clear and undoubted. Before they died they had set apart others (such as they whom we now call Bishops); and these,

* Jer. xxiii. 21. † Art xxiii.

again, others ; and these, others again ; from the earliest days to the time now present. "Hence" we should tell our foreign friend, "this ceremony." Whatever else it means, at the least it means this much, that the man thus consecrated (in the way you see) is thereby adopted into the line of legitimacy, and engrafted into the succession of the original Twelve. As "one of the Twelve" he ordains to their work both priests and deacons ; and gives them an organization which they cannot elsewhere get.

But what does it matter ? Now we need not exaggerate ; nor make extreme statements just to round off the case. But, "all things are to be done"—says St. Paul—"in order"* ; and they cannot be done "in order" if they are done at haphazard. We see this in other questions ; as, for instance, that of the magistracy. A chance man might say, (and perhaps with truth) "I know as much of law as the magistrates ; come to me and be judged." Certainly not ; you have

* 1 Cor. xiv., 40.

be vested in the members of one family. This family, indeed, had certain others to help them ; but the religious part of the service devolved exclusively upon themselves. It is in view of this arrangement, (and of the jealousies which arose about it) that Moses upbraids these assistants so strongly. "Seemeth it but a small thing unto you that the Lord hath separated you from the congregation of Israel to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them ; and he hath brought thee near to him, and all thy brethren the sons of Levi with thee ; and seek ye the priesthood also ?"* In the spirit of this reproof we find it laid down generally that "no man taketh this honor unto himself ; but he that is called of God, as was Aaron."† This rule was invariable ; and hence a difficulty of which we hear from Nehemiah. In struggling to re-constitute the Jewish commonwealth in its

* Numb. xvi. 9, 10. † Heb. 5, 4.

difficulties, he found men who, though they were acting as priests, were nevertheless unable to make out their pedigree. This might, under the circumstances, have seemed a case for concession. But he had no authority to relax the rule; and so it was determined that they must cease from their ministry till a new revelation should decide the question. "These sought their register among those that were reckoned by genealogy, but it was not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them that they should not eat of the most holy things till there stood up a priest with Urim and Thummim."*

Now we need not attempt to determine how far, (or in what sense) the rules of the Jewish law on such a question should bind us. It is enough that the Church has recognised the analogy from the first. At the earliest period of Christian history we find this principle universally acted upon. The primitive converts of

* Neh. vii. 64, 65.

whom we read in the 'Acts,' invited into a community already existent, which they did not make, but which made them, (their mother in religion and not their child) remained, we are told, loyal to their organization. "They continued steadfast in the Apostles' doctrine and fellowship; and in *the* breaking of bread and in *the* prayers"†; the Apostles' doctrine; the Apostles' fellowship; the Apostles' breaking of bread; and the Apostles' prayers. So was it always; from that time onwards. Every Christian community was expected to possess an apostolical pedigree,‡ or valid spiritual succession; and no man was held to be a true possessor of a true office (call him a priest or what you will) who could not distinctly show from whom he got it; and prove that those who gave it had authority thereto. Such is the attitude of the Church of England. And, plainly, it is the alone feasible. Who could feel satisfied, if the validity of religious rites were pendent upon the character

* Acts ii, 42. † Not any; but these. So the Greek.

of the man who administers them? He ought to be good; but who knows who is good? or how good? and whether he is good enough. To set the validity (say) of the Sacraments upon such a cast is to imperil Christian peace;—perhaps more. Such a system, too, would plunge all Christendom into discord. It would work like a disputed dynastic succession; and open the door to every sort of confusion. Such has never been the way of the Church, in any age. Such is not the way of the Church of England. Her Orders are as valid, as her doctrine is orthodox.

And in this double fact lies a great obligation. A Church thus constituted (sound and true) has always been held paramount within its own range. It has never been considered an open question whether Christians shall conform or not to its worship; shall submit themselves or not to its teaching and influence. Nothing but heresy or defect of title was ever admitted as a plea for dissidence. “The Church hath power to decree rites and ceremonies; and authority

in controversies of faith."* Authority implies submission : and submission has always been demanded under penalty. The penalty may be a penalty not of this world. But there it is ; formulated in definite and distinctive language. Infinite excuses may be made for individuals ; and fair-minded people will always listen to them. But the general principle is laid down with clearness, that to quarrel with the Church upon points of detail ; to strike out an independent line ; and to elevate whims into causes of strife, is not only illogical and silly, but wrong ; not a mistake only but a sin ; not a blunder merely but a crime ; not an error simply, but a "wicked"† error. And if, in the spirit of Apostolical Protestantism, we search the Scriptures, "Whether these things be so," we find a wide array both of maxims and sentiments which point unmistakeably in the same direction.

We are "all to think the same thing ;"‡ obviously not—for that were impossible—by

* Art. xx. † Canons iii. iv. v. vi. vii. viii. ix.

‡ 1 Cor. i., 10.

following each his own opinion, but by dutiful submission to a common rule. We are to "keep the decrees ;" * and to "hold the traditions." † We are "earnestly to contend for the faith ‡ once delivered"; and to "hold fast the form of sound words," § as taught. We are to "keep the ordinances;" || and to "note the man" ¶ who is insubordinate. We are to "withdraw ourselves from every one that walketh disorderly, and not after the traditions which we have received." ** We are neither to "receive him into our house, nor to bid him God speed." †† We are (in brief) to "mark them that cause divisions contrary to the doctrine which we have learned, and to avoid them." ††

Nothing can be more distinct than such teaching as this. Its tenor is unequivocal; and we find St. Paul acting upon it, himself. A question having arisen amongst the converts at Corinth, which threatened, though trivial (and

* Acts xvi, 4. † 2 Thess. ii, 15. ‡ "Once for all": Jude 3. § 2 Tim. i, 13. || 1 Cor. xi, 2. ¶ 2 Thess. iii, 14.

** 2 Thess. iii, 6. †† 2 John 10. †† Rom. xvi, 17.

almost futile) in itself, to grow into a cause of serious feud, the Apostle puts it down with a high hand. He had stated his views; and, to some extent, explained them. He declines, however, to be drawn into a barren discussion. He will not argue. It is not his business to reply to objections. He will teach, but he does not feel bound to answer demurrers. He cannot affect to satisfy the disputatious. Authority must rule; and authority bars all further discussion. Here is the *quietus*. "If any man be contentious, we have no such custom, neither the churches of God."*

Startling (all this) to newspaper protestantism; but in no degree other than can be perfectly reconciled with—"The Apostolical Protestantism which we profess."

Always your faithful friend,

W. C. DOWDING, M.A., Oxon.

* 1 Cor. xi, 16.

no authority. Again, for a second instance, take the case of physic. A quack might tell men—we have heard it often—"the doctors know nothing; come to me." Certainly not; you are not a qualified practitioner. Simply so, stands the case of the Church. It is not enough for a man to be fit, he must be fitly appointed. And so we leave the case in the hands of one Chief, that all these grave matters may be settled with decency. This is our answer to "what does it mean"? It means order, seemliness, unity of action; identity of purpose; oneness of aim, and oneness of method. "Who are you"?—was the question asked of old. "Thy servants are twelve brethren; we are all one man's sons." And so, when the angry and suspicious world, nay even when better men "speak roughly" to us as spies*; the Church makes answer in identical words; "thy servants† are no spies": come from no one knows where, to do no one knows what. Our origin is before

*Gen. xlii. 7.

“† Ourselves your servants for Jesu's sake.” 2 Cor. iv. 5.

you, and our objects, also. Our history, our plans, our methods, our hereditary principles, our historical creed;—all are open and undisguised. Our faith is fixed, and we live by rule. We are not a mean mob of ignoble schemers; but a family of lofty and illustrious descent. “We are all one man’s sons. We are twelve brethren.” Twelve Patriarchs! Twelve tribes! Twelve Apostles! the sons of One who dwelleth on high!

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